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Must Remain in
Transcription Room

M 2059

Saturday, September 18, 1971
MUSIC

Sunday, September 19, 1971
BARN LUNCH

MUSIC

MR. NYLAND: So, according to custom, we now talk. A little more detail about what -- what we have talked about already this morning and at lunch. Don't get the impression about Thursday evening, that I disliked it. I think it was a very good attempt, particularly because it is a new kind of feature: a different way of getting people to talk about Work and to take the pressure away from having a nucleus. Aside from the fact that some of the pauses were still too long, and also that I had wished that the moderator would have taken a certain part in the silences; there were several things said which were quite right and also showed a great deal of sincerity, so that it is of course quite possible that for a person who is anxious to find something for himself that he could go home with something.

My main objection was partly the misunderstanding of questions

and partly the misunderstanding of the state in which some people were who did ask questions. It does re--require certain sensitivity, a feeling, not only, where does the question come from, but in which state the person is who asks the question. You see what was involved, something that everybody really knows whenever you want to try to Work on yourself, and you want to find out what it is, and you honestly have that kind of a wish; you come every once in a while to the point of asking yourself, "Am I on the right road, and how do I know that the road is right, or that the road is right for me?" It may be right for other people, but it does not mean that it is right for everybody. And since people are different in general, it may not be that certain answers fit all of them, just one or two who happened to be at that time in that kind of a state where they become receptive to such an answer. And so, when a statement is made, "What is it that prevents me from seeing results," the misplacing of the results or the idea that there should be results which I in my unconsciousness can recognize, is every once in a while misleading. And I've said many times that when one Works, it is not an ordinary affair. You try to Work, sometimes in the dark. Sometimes you don't even know if your attempt is right. It is all a little woozy, and it fades away so quick, and you cannot really pin it down; and even describing an attempt to create a little 'I' as a result of a wish, that the wish may be there, but the creation itself, as an activity, is not clear. And then, when one talks again and again about 'as if' - which you didn't do on this last Thursday, but we have talked about it before - it becomes quite confusing. But then, you want

this little 'I' to do Work, and you want that, then, to give you results.

What are the results? In the first place, nothing else but facts about yourself; and because you have a rule that you cannot judge about yourself, you cannot judge about results. So you cannot really say what is right and what is wrong, because if they are acceptable to you, they are at -- at best neutral; and if you attach any value to them, you fall back into a description based on your ordinary mind and your ordinary unconsciousness. And it is going back and forth in your mind between one concept and another. And the confusion of course is set up not only because the mind doesn't seem to function, or not in the right way, but your feeling plays a certain part in it. And we have no particular rule for a feeling - like we have as an 'A-B-C', as something independent of the mind that can function - because even if we say that the little 'I' is a mental functioning taking place in a certain part of the brain, comparing that to what will happen to one's feeling; it's easy enough to say that my feeling will move as a center from one place to the other, but it is completely unknown territory. I know something about my solar plexus, and I know something about a feeling, sometimes I say 'in my heart' or that 'I'm emotionally touched'. But that is also so vague. All I know - that it exists, but I cannot really describe it. And if I then, together with that non-description, will want to introduce objectivity, I'm completely lost.

What is it really that I want to find out? How many times I've said, 'knowledge of myself'. I want to really find out what I am. And for that, when I have facts that are reliable, then I

can use such facts in my ordinary system of thought, without doing damage to them, because they have been received in such a state of myself which I hope was objective enough to give the true value to the kind of fact which concerns me. And then, the self-knowledge has given me some insight into myself. Then I can expect my ordinary mind to judge, to see what is actually received as a fact. And together with this objectivity which my mind tries to bring about, when I have really a wish, something in me is also stirred of an emotional character which requires myself not only to be honest, but to be sincere and in expectation, hoping for something that will have a different kind of property than what I'm used to in my ordinary feelings.

So in this attempt for Work, when I start to make that attempt, there are really several factors involved: the wish for the knowledge of myself; but also the emotional state which helps to remain the result of my wish and constantly should be fed; and the feeding of that emotional state, which must come from the realization of wanting something for myself which is of a different kind of level than what I'm used to in ordinary life.

All these different things introduce of course different aspects. But what is really that I want from this so-called self-knowledge? I call it an 'insight in myself'. I want to find out what I am, I would say for obvious reasons, because I want to use myself for a different purpose. I want to use whatever it is that I represent in my personality for the possibility of growing up, and I have to have a foundation on which that what has to grow up can be built. I call that then, my personality should become a foundation for the building - to use the terminology - of a Kesdjanian body, and if

possible the continuation of that in the form of a Soul, of a different kind of life belonging to different levels of Being. And this immediately introduces a(n) sincerity in me, because I'm not talking now about ordinary affairs. I'm talking about something that really concerns me a great deal, because not only that I talk about my life, and not only that I hope that in the lifetime on Earth I will have an opportunity for that kind of freedom for my life which then can be used in a different form at a different level, and maybe that way, step by step through finiteness, finally reaching a state of infinity; but you see, in addition to that, I discover in my personality certain traits. And this is what I want to know, because I can say that some of the traits will not be obnoxious, that they can really remain because they are not in the way, but that many other things which have to do with self-love and vanity and all the other vices, big or small, that I know well enough even with my unconscious mind that they are not becoming. Also I know, that whatever I call habit belongs to the elimination of my ordinary mind. And for that reason, I cannot use habit in the next level of Being, because it belongs completely to the Earth and the adaptation of my personality to the affairs of the Earth. And when, then, that law of habit has been established, I can do without my mind. And if you want to consider it that way, that kind of a development of a habit is further going down away from the possibility of growth, because I use that what originally was given to me less and less; and I even inhabit habitual forms of behaving, or forms of thinking or forms of feeling. I use less and less of my centers; and I don't answer, then, to that what originally was given to me. And if I, in my right moment, start

to think about why it has been given and why it should continue to grow, or why it should try to become free, I'm then just on the opposite side of letting myself go; and the more habit, the more I canffall asleep.

So when I face that and I see myself, I call it, "I react to the outside world." Because this is what my five sense organs are for. I receive impressions; and I have been taught, when my mind is not too slow, to react to such impressions, to take them in, and determine then what kind of activity I will have my body take, or my mind, or my feeling. And so when I say I am a totally reactive creature, it does not leave much room for any originality of activity. I can say the same thing by emphasizing mechanicality. But I don't understand the machine very well. Although I can see it run, I do not understand that the machine would run by itself. And apparently my body does that. Usually for a machine, as I know it, there has to be a man to handle it: to start it, to stop it, to make sure that if it is in activity, it is in the right kind of activity and does not deviate from its purpose. If I have a drill in my hand I can start it, but I also have to direct it. All of that does not exist when I call myself a machine. It exists as a machine. I can understand that I am mechanical. But it doesn't help me very much by saying it, because many times I believe that I can manipulate my machine in different ways, the way I want; and therefore the question of mechanicality becomes a little confusing. But when I say I constantly react, it means that I'm not master of myself, but that I act because something else is acting on me, and I'm not controlling the outside world which reacts on me.

Now, I go towards the outside world in some form of activity. But the interesting fact about my self-knowledge is that, really, I do it because I have already received information of a certain kind which I call my personality or my mind, and that then that starts to function because it was recognized by a new impression, and that my associations have taken over completely the functioning of my mind. If I wished that my mind could remain original, it has been spoiled already for a long time. And my unconscious state simply means that I'm not master of my consciousness. Now when I want to indicate that I really want knowledge of myself, and I see myself uncontrolled, I see myself getting angry, I see that I am not the master, I am like a ship without a rudder, and without a person or a pilot who can guard it and guide it; and then of course I can compare it to a machine which has run amok. But even if it is going, I can make myself stand still. And even in standing still, I still remain subject to the outside world as far as the influences are concerned in the forms of impressions. When I say I don't want to react, I touch upon a real desire of myself that I don't believe that I was born to remain a reactive creature. And since the reactions are dependent on the outside world and are apparently a result of the existence of the Earth, and that the way I react is a result of the Earth influencing me, I must come to the conclusion that if I want to free myself from such reactions which are within me, that then I have to leave, as it were, the Earth and its influences.

And this is very difficult to understand: How to do it? But the principle is quite correct. And now I say I want to look for results. The results will only be noticed by me when I see

that there is a change in my attitude from reaction to action. When I at certain times, sometimes even because my mind happens to think or I happen to feel, or sometimes that they agree and sometimes disagree, or that I, many times, follow the line of least resistance or want to give in to the demands and desires of my body - when I realize that that takes place, and I can recognize myself even as type, and I could describe myself: how I would behave in certain circumstances which, although I do not know them and I have not as yet lived through them, I can in advance prophesize about myself, what I am. Now I acquire a certain kind of knowledge about that what I am. And as a result of now comparing that what I really know, about which there is no further question, and that what comes up in my mind which I call a wish for freedom, I start to compare my behavior in ordinary life, which is of course unconsciously tinted, with that what I believe in as a potentiality; and that I wish to feed this potentiality in order to make it active; that for that reason, I want certain facts for myself to be irrefutable and dependable. And I look for the truth then in order to be able to set me free.

Now this particular process is what I said at lunch will give me the application of my Work in the acceptance of myself as I am, and the result will be noticeable in the behavior of myself in this world. Now a behavior pattern is made up of a manifestation and the motivation resulting in a kind of activity. And therefore, when I cannot as yet change my manifestation so easily, because they have been habitually formed and they have been crystallized together with my personality, I am looking for the motivations and I'm looking for a certain flexibility in such motivations so that

whatever I now have as a motivating force need not always take on the form of a previous manifestation which was, you might say, executed in unconsciousness. And this is therefore the possibility of a way out.

As a result of wanting to Work and the acquisition of certain data which I now can use for a foundation which is more truthful, my ordinary life should take on different motivations, even if I cannot as yet say it should be different in manifestation. The beginning of the motivation is in my mind and my feeling. It is a requirement that when I Work and receive data, which are good now because - I say - they become reliable and more and more reliable the more I try to Work in an honest way, the more then I can count on having a motivation which for me becomes also not as temporary and not as much changeable as a result of the influence of other people on me. What is the result for myself: that the motivation starts to crystallize in a certain form of solidity. And it is this solidity that could give me the foundation for the future. When I look at the motivations of myself and I see how they become manifest, and now I do not wish a manifestation to be logically the result of a certain kind of motivation; but when I can change the motivation, then I can expect that the manifestation also will be different. Now what I will discover about myself is the motivation first. What will be discovered by the outside world is my manifestation. I don't talk about my motivations to the outside world. That remains my business. But when I talk about my manifestations it becomes everybody's business.

Now I don't know very much about myself. One has to acknowledge

that, because even your manifestations as you live, you don't know where they come from, particularly when they have been habitual. But also, the conditioning and the rationalizations that take place in explaining manifestations is terrible, because you don't want to reach sometimes the real motivation. For that reason again, it is necessary to remain honest. But if you keep on talking about your manifestations in daily life, you will not reach Work at all, because for Work, you have to come to the motivation which is within yourself as a real necessity for the expression of your life as you feel it should be lived, not the way you live it.

The emphasis now, in answering a question, is to answer the motivation. It is not to dwell on the manifestation. That will follow. But when you reach a person in what he really is as he is made up and can understand why he is manifesting, you also will know, by some kind of study or some kind of patience or a willingness to enter into the atmosphere and the world of someone else, that then finding the motivations which make a man, in that sense, alive on this Earth, will give you a chance to tell him what to do about the motivation of his life.

That's why I talk about behavior. It is not the manifestation so much. It is really that you allow the manifestation just to exist, without a thought sometimes, or a little habit, or so easily changed because someone simply tells you and you follow, and you're not strong, and there is nothing then to prevent you from having that disease communicated to you. That is where the mistake is made; because if you had a viewpoint of seeing yourself as a manifestation, how it would be in the future based on

your own knowledge, you would see that the manifestation related to your motivation could help you to change the motivation, so that the manifestation will be different. This is the reason why one has to listen to the voice of a person, because they are not manifestation per se: they become motivation. You see it in anger. It's not the same person as a person who would speak. Something else is put with it, almost I say, mixed with it. Joy is not the same person as an ordinary fellow who just walks around. Any kind of a deep emotion in a man starts to reach his motivation for wishing an expression of his life. And when one hears in a voice, and sometimes in a facial expression, sometimes we talk about postures, the way a person is represented - it is a result of what goes on within him. And if that what is within him has touched the moti--motivation - it is not just superficial - one can start talking to the essential quality.

That I think you must learn, because you cannot distinguish as yet when something comes from real wish. One of you asked for help. It was right. He needed help, he wanted it. It was not right, I would almost say, that he asked for it before he showed that he had tried himself and could not, because that would have required certain descriptions of his own efforts. But leave that alone. The question that he wanted help from others and then wanted to be reminded by others, or help himself to remind others, was quite justified. And that should not have been answered superficially, and it was; because even there was hilarity, and it didn't fit; because someone talked about time of a certain kind, and it didn't belong at all; and it was downright stupid. It was right as the motivation; but the manifestation of the group

was not right, because you didn't understand the motivation. You didn't hear his voice. You didn't even hear what he said at the end. It is sometimes easier for me, when I only have a little tape, because if the recording is right, I probably can have a judgement; and if I haven't heard it, I can repeat it. I can turn the tape back. You cannot do that so easily in ordinary life. Although sometimes a voice can have an echo, and if you allow in your memory the echo to be repeated, you can find many times motivations which you may not have heard at first hearing.

You see, what I feel with questions, in the answer it should be like an arrow which is being shot at the target. What is the quintessential point of a question? That is very important to understand it. And now I include a little bit of Monday. It was not right, there, in that way. It was trying to hit with an answer some target but not the center, a little bit on the side of it; and then an elaboration which many times was still too long. Why do you talk so long in your answers? Because you have no assurance for yourself. You want to repeat because you want to assure yourself. It is like whistling in the dark, and telling people that you're not afraid. You want to assure yourself in keeping on talking that that what you have said was right; and you're not sure that after you've said it, you've said enough, so you say more. And you undo what you have said. The simplicity of Work is that you say it and let it go. Let it penetrate, or let it be reflected, or let it be for whatever it is. It is really not your affair any more if you are convinced that that what you are saying is right. That is an objection sometimes, and one falls into it quite easily; because not being quite sure,

and wanting to reassure yourself, you do not know when to stop. It's only perhaps after many years of answering that you will know a little bit more about yourself, that you could stop when you have said enough. But it requires a certain amount of control, of knowing when certain of your thoughts can appear on the stage and when they have to be taken away.

But what I said a little while ago at 'not hitting the target' - for instance, a question which comes up every once in a while about negative emotions. What should you understand about them? The question was, "Are they useful?" And the answer is yes, and no. My answer would have been, to the person who asked, "Do you want to use the energy?" If he had said yes, I would have said the answer is no. If he said, "Is it theoretically possible?" my answer would have been yes. But if I say that, I would have to explain why. In ordinary conditions, a person just about starting to become interested, being, as it were, quite green in Work, and having read a little bit about the different statements of Ouspensky - which miss the boat - he misses the boat in talking about negative emotions, because he forgets the necessity of Work. And suppressing them, not expressing them, simply means shifting it from one unconscious state to another, and most likely creating another kind of psychological ill. The royal way, if one wants to explain it, is that at the time when there is excessive energy available, which of course would be very, very interesting if it could be used, because there is a large quantity of it, and all it needs it direction; but who will direct? Your own personality has no chance. In a negative emotion, if it is worth anything, your mind has no

language, your emotions won't listen to it. The rest of your personality - you can undo it a little bit, let's say, by walking, or going through certain kinds of activities, in which then part of the energy is used up and part of the energy which used to be for the negative emotion is simply dissipated, that is, it is not available any more. And after a little while you have forgotten it, or it is not with that kind of a strength. But all of that is quite useless because, again, you are using energy for an ordinary unconscious existence; and call it what you wish, you're not going to change anger into joy.

What you should do, of course, is to see at what particular point this kind of negative emotion starts to affect you. What is it that is affected in any emotion or feeling? It is your body. And your body is a little bit removed from the emotion. And if at such a time one could become aware, that is, if something in oneself could become aware of the state of the body - not describing it - but the existence of it, if necessary, if you wish, in a certain condition without really describing it for the sake of wishing to describe it or to typify it, but the fact of existing in a certain condition. You see, you introduce there, something a little different as a description about which you are not concerned; so it is not a liking or a disliking. It is then a statement of fact. But the attempt one makes to become aware of that state physically, without trying to trace it to the origin, might give you a chance to extend the state of awareness for yourself as a whole, if part of your wish could join the attempt of observation. Now if this happens - and it is obvious, it will not easily happen - it means that you have to do something quite

unusual, and that even the thought or the wish to see if you could wake up will not be followed by the actuality, because you have not that kind of strength. But theoretically speaking, it could be there if one knows how and has had enough experience. And in that state, the state in which then energy is available, in the state of a man trying to become conscious and to some extent objective in his personality as a whole, is then representing a source of energy which will flow in a different direction than usually when I try either to suppress it or to put it into some other kind of a form. Where it will flow is from the physical body across the line, which we call the dividing line between conscious and unconscious area, and will reach the FA of the octave of the Kesdjanian body; and then will feed the SOL-LA-SI of Kesdjan because the quality of the energy, being emotional, will feed an emotional body first. Now when that takes place, there is a free flowing of such energy away from the physical body. And this produces immediately a relaxation in the tensions of the physical body itself. (All right, Bill.) (Turning of cassette)

That is the way I think it could have been explained - but not encouraged - to the particular questioner. He wouldn't know what to do. But from a theoretical standpoint, it might be of interest to him to know that the possibility exists; and if he only keeps on striving, that maybe the hope can be held out for him that he might reach it, in time.

There were other things, but those are the more important about the Monday: to hit the target, to wait a little before you answer, to inquire a little more about the condition of the person, and again, stop a person at the point when they go off the road.

Even if they start by saying that they have an experience of Work, question it. Where did Work actually start? Where did it go over from the thought or a feeling into the doing? Where was it that one made up one's mind to make this effort honorable for oneself and not superficial? This of course applies to many questions regardless of where they are asked, Monday or Thursday. But my interest is to see what to do with Work as a whole, and of course to encourage meetings, and to try to tell you what I think in trying to eliminate mistakes that you make and - in my opinion - you could avoid. But it is needed, for all of us, to try to formulate and to come to groups of that kind with your questions and not to leave silences too long. Why do you, when there is something alive in you, when you really feel that something ought to be done and your motivations are right and you show it in your attitude, and you sit, eagerly, wanting to find out what is your Work? Because I believe that when you get a little bit more acquainted with each other, you will dare to say things in a different way. You're still a little bit under pressure. You're a little bit afraid. You still think that that what is your inner life should be hidden. When you talk about motivations, you talk about human qualities. And when the motivation is related to the desire of waking up, or also that it is related to the possibility of growth, you talk a language that practically everybody could understand. It does not mean that everybody will want to Work. But you need not be afraid that they will criticize you. It's very good that you ask and that you ask it in a simple way. And then you listen, and maybe you hear different answers. You

asked a question; you have a right to take each answer for whatever value it might give you. And if the value of such an answer from any one person does not fit you, leave it alone. Maybe another answer might help you. Maybe the totality of a few answers can start in you the direction in which you yourself would find an answer. But don't be dependent on the answers of someone else, to the extent that that what they say is Gospel truth.

It is a growing group. Everybody is ignorant. It is a realm in which we have not much knowledge. It touches a human character as a personality and a psyche about which there is so little real knowledge - a lot of clap-trap publications - but finally when it comes down to it, it is a repetition of a lot of nonsense. The reality for yourself you will know, not out of a book but out of your behavior in ordinary life in relation to others. And when at the end of the day you consider what has been your life that day, and you remember: how you were, and what you said, and how and what so-and-so told you, and how you took it, and what your motivations for your own activities were, disliking what you had to do, sometimes liking, sometimes against the grain, sometimes obnoxious behavior, sometimes complete misunderstanding and prejudicial, sometimes unwillingness to enter into the world of someone else even if it is a requirement, even if it is necessary for you to become a little flexible, to hold onto that what you are because you are stubborn, all kind of attributes of yourself, all kind of different behavior forms, all kind of unconscious ways of being crystallized already, and not wishing to dissolve them and holding onto them for fear that otherwise you will not be able to be happy or to live, or to continue with your habits and telling

yourself that you are too weak to do anything. I said a little about that at lunch. It is such blatant nonsense, when it comes to Work. If there is a desire, as you say, "I want to," go ahead and do. Then. Not a little later. If there is that honesty in you, you will be able to Work then, not later after you've had a little time to think about it and to find reasons why you shouldn't. And if you then don't Work, you fool yourself by saying that you wish. The answer is, you don't wish; don't talk about it. That is one thing. But many times one wants to talk about Work in order to cover up the accusations for oneself. It has to do with one's conscience. Sometimes you cannot stand yourself, because you are weak. You don't want to admit it, surely not to others, and if possible not to yourself. And you use Work then as a little substitute so that perhaps some of the people who hear you can start to believe that you are Working. Many of the questions are still on that kind of a basis, and also answers. They're not simple enough, and your question is still to the gallery.

If I drown, I gasp for air. I wish to live. And I hope it's not my last breath. And if someone tries to help me, I don't ask him who he is; and the person who helps me, helps <u>me</u>, not because there are -- there is an audience. A real relationship between my unconscious state and my conscious state is that the unconscious state should wish to help my conscious state in its infancy. I should try unconsciously to create conditions in which this little beginning could grow when I honestly believe it should grow. Because I will find ways and means to create conditions, if it is a baby. I know I have to, because it's my own. If it's my

little 'I' which I've created at certain times, you might say, in good moments, I have the responsibility to make sure that it can grow up in conditions which are suitable. I work for that unconsciously. I apply my Work, what I know, in my daily life because my attitude is now influenced by certain facts about myself; and I see them and I start, not with big things, and not hoping that overnight I will be conscious or some foolishness like that. Very simple: in just a couple of words, in a look, in a handshake, in a way one is with a person, and in truthfulness can say "yes"; and when you don't, that you can recall that and then say "yes". This is life: Not the big things; the little things when afterwards you think about what you have been, how you behaved and what you have forgotten, what you didn't do and could have done, a little stupidity, ignorance, which would require you to sit down and consider your instrument, and to sharpen your tool, and to allow it then to function in a certain way of benefit to yourself as well as someone else.

The questions and answers should represent a level. You come to a group meeting in expectation. You want to be fed; is there food for you on the table? You have to look for it, I think. You have to be attentive. You must not be critical, because it may be food for someone else when it is not for you. You have to appreciate the attempts each person makes. Don't criticize them. But if they don't make the attempt, how can you behave so that you would like to let such a person know that you disapprove of his superficiality? How would you answer that, with yourself, in asking a question which is less superficial? Do not imitate and do not be dragged down. Take it from your own heart.

If that is real, your question will be real. If you will pay attention - as I say - to the gallery, you are not there and your motivation is wrong.

The motivation after all is to try to reach a certain state of consciousness and conscienceness, in this life, on this Earth; to utilize the talents one has, not to waste energy, not to waste talk, not too much trying to do someone else in, not to enjoy the discomfort of others, not to allow - if you can help it - life to be killed just for the fun or for some power possessing being who should be killed in the place of the victim. Try to remember that the world is not easy and that Mother Nature is cruel. There is very little that you can expect from both. One is too crystallized and is in the process of decrystallization, hoping to become a real planet; and a great deal of energy is needed for that. The other is that you, as a person living on Earth, have a freedom to understand what is your place. I started to say that what is egocentric should become heliocentric: the place of your mind instead of your body, but the mind being conscious and your body flexible and willing and not having a mind of its own.

The reason for growth, I think, is obvious for anyone; the reason to live with your motives, what you call a leit-motif: a motivation for your life, for your inner life as the only possibility of further development, because your outer life already has reached its height and it cannot--nothing can be added to it anymore, not one iota. But within there is still flexibility, still potentiality, still possibility of growth. That is where the field is for tilling the soil. Maybe sometimes one considers the body the soil in which the plants have to grow, and where the

gardener takes care of the plant within one's heart and tills the soil of the body, which is the Earth for a man. And in his own greenhouse, green as it starts out to be, he studies behavior forms of plants and flowers to see how they can be made to grow straight and with flowers that are lovely and perhaps with odor or smells which are beneficial, so that they become a sight for sore eyes, lovely to behold; and in that process, the gardener becomes a man, because his mind is adjusted to what he has to study regarding the sun and the wind and the rain, and sometimes the conditions of the planets.

For me, you see, this is the kind of Work that I feel a person can understand very well, and he should in my opinion be interested in it, and that he can add then to his own world and enlarge it, and make really use of the opportunities which are presented in some way or other, and that he really wants to develop and grow up and remain alert for that what is there outside, and becomes aware of that what ultimately will be the motivating force within himself. One wants to talk about that once in a while, to bring it to the foreground, that each day is a day, each night is a night, that each hour is an hour, and that there is one after and that there is one before; and that the ultimate aim for man is to see the days and the nights as a year of development, and to see the years of development as the totality of a lifetime; and that because of objectivity, he will see his life telescoped into a point, hoping that at the same time that what belongs to God and what is a moment of existence as a point for a man on Earth can coincide with his wish as prayer to really become a man as he should be, and what he hopes he ultimately will

be, for the Glory of the Lord.

To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: In the last chapter of ALL AND EVERYTHING, when Gurdjieff starts to talk, there is still what he calls a little addition. It's almost as if what he has said, he wants to say again, but maybe in a different way. Thinking about last night, there is also in me an idea that there is a little addition, because I would like to bring you down to Earth. Last night we talked about what is needed for a man with his life as it is and to have a counter-balance by means of his inner life, and his desire to know exactly what to do about it when he happens to think, and is inclined then, and feels that he ought to, and to some extent even being compelled, and in extreme cases, that he realizes it is the need for his Life, that you might as well say that if he won't Work he will die. And it's not that he has to wait until he dies physically, he will die to the world. And he will die to himself. And when one dies many times during the day by continuing to remain habitual, mechanical and unconscious, you don't even know, after a little while, that there was Life. And monotony sets in and it comes to a repetition of the same old goddamned things that you have already done so many times. And that is why I think that Work and the ideas and the interest in it could help you much and much more than you think.

It is not just a little bit of a plaything. It is something

that is so fundamental that it should take hold of you and substitute for your physical existence, and that then you might say you extend your life into eternity. But what is necessary for that is so obvious: that you look at yourself as you are now; and that the process of gradually observing yourself - even if it begins with attention and aliveness to yourself to see what you are with your ordinary mind - that assuming that the ordinary mind is a little bit faulty and, because of association, is not really clear of what it should do as functioning as a real mind; and that with the mental functions we introduce all kind of other things so that the impurity of a men--of a mind is then resulting in the mind not receiving information about what yourself--what you are, yourself, in reality; but if one keeps on continuing - even if one says, 'as old as Methuselah' - gradually your mind will become your partner. And with that then in maturity, you will be able to enter the Kingdom of Heaven, because with your mind you could become loose from ordinary life.

We are so far removed from that end that we have to continue to consider ordinary life as it is. And there has to be more and more - and I say this now at the end almost of this weekend, because you have to go another week before we can talk again; that is, if you wish to come back and if you wish me to talk, to remind you. And I cannot do it during the week. You have to remind yourself; and you have to get energy from this weekend to be able to make up your mind that you are going to do something about yourself, and that you're not--assume that it logically will take place simply because you happen to be in the neighborhood of the Barn and expect the Barn to do that kind of a job.

It is still your Work and your Work in the ordinary conditions of life where you are now living and where your being happens to be. And the question then, I would say for this afternoon: If you think about the future week, what is it that you will attack or tackle, or what will be your attitude, and what are you going to do about yourself?

It's not that you have to exaggerate and become fanatic and look at everything you have done as if it is not right. Hundreds of things in your ordinary life are quite right, because in the first place they are for the maintenance of yourself in this life; and in the second place, they still have possibilities which you can extract from it. But what you work with - your instrument, your body, your mind and your feeling, the totality of your personality - that is what you carry with you, and that is what has to be scrutinized for the purpose of seeing if it is suitable, if it is fitting.

I think at times you have to be very mad at yourself. At times I think you have to dislike yourself so heartily that it almost is like hate. I think you should have emotions of that kind every once in a while in which you swear at yourself, your stupidity and your ignorance. Not because you cannot Work, only because you happen to be what you are, and damn it, it isn't right. It isn't right from the standpoint of wanting to become a man and grow up. And all the nonsense that I hear every once in a while, about Work and not being able to Work, is really centered in oneself, that you don't know what you are and you don't do anything about yourself. You're too weak. You should kick yourself in the pants. It's unfortunate that you cannot do it. I've

tried it, by standing up through the obligatory for instance when you move your leg up and try to hit my derriere, and I couldn't do it. I'll give you a nice picture of what you should do: when you really feel that you ought to be ch stised, that there ought to be something that you say to yourself, "It cannot go on like that any longer," take your pants off, hang it up, take a stick, hit it at the place where you sit. And while you do that you say, "God damn you!" Then put your pants on again and you Work.

I say it very strongly because sometimes it's so wishy-washy. How in God's name will you grow up? It is necessary to see yourself as you are, and how stupid it is sometimes. And you have to feel that, because that's not a question of your mind knowing it. It's a question of actually becoming engaged in your emotion. And there is where hate comes for yourself. And of course, you can blame God and you can say the circumstances are not conducive enough, and there's this and that: my grandfather, and my uncle, and my circumstances, and poverty, and all the rest. There is a whole gallery of that. But let it be a museum. No more voice, than just when you go in and it speaks to you, and you are reminded of your particular experiences in life, and classifying it as being conditioned, and rationalize from now until doomsday, while you are in a museum and consider yourself, and then go out in the fresh air and say, "I leave this because it has served its purpose." Your youth, all you have gone through, all your experiences have served their purpose because they belong to the past. You are now living in the present and constantly making a past by taking away from the future whatever the future still can give you, and taking

it through the present of yourself. That is the time you get out into the open air, when you are in the present, and live there; and then you can smell maybe the fragrance of Mother Nature, unpolluted air, mountain top atmosphere, influences that can help you, like sometimes harmonious sounds, like sometimes aesthetic values, like the blue sky, like the stars, like the Moon when it is full, when you can sit down and come to yourself and drink it in and then digest it. And you say to yourself, "Here, I, poor little creature, I sit, what in God's name will I do?"

I hope you have such moments, such little periods, such times of being concerned about yourself, of not wanting to accept yourself as you are and you see it, but to take a further step in saying it: It has to be changed. I cannot continue to remain a little bit of a nincompoop in youth. I want to grow up and to become a man. What is needed? If I have to buy something for it, I will spend all my fortune.

If you leave tonight, I wished you would remember that, that you go into the week with strength, not weakness; that you come to yourself in a determination when you drive out through the gate, and you leave the Barn again for a little while, that you say to yourself, God help me. You see, we will have at movements one movement called, 'Lord Have Mercy'. And it is that why I would like to have that this afternoon for the movements, to remind one. And those who don't do the movements, they'll remember if they go out of the gate and you leave the Barn, you leave that museum of the past. It has served its purpose for this weekend. You face your future. What will be your decision? What will you do?

What can you do in the grace and with the Grace of the Lord? I say, swear if you want to. But if you change it, in the usage of the name of God for your benefit, it is not a swear word. It will help you to wake up. Thanks to the energy you have to spend in anger about yourself, to that same extent, there will be joy in Heaven.

Have a good afternoon. Even if you want to take it lightly, just remain serious.

All right, Victor, we play.

END OF TAPE

Transcribed: Frank Ripley
1st Proof: Sue Bemel
2nd Proof: Laile Amo
Final Type: Lenore Beach

2059

MEETINGS, Th/Mon answering questions (pp 1-21/26) detail
Detailed discussion on Thursday and Monday meetings regarding asking and answering questions. Background given about hearing motivation of a person in question and voice; answering superficial questions. Question about results discussed; also another about negative emotions.

Requirement of sensitivity on part of questioner and answerer. Self-knowledge, motivation, manifestation, reactions, facts are covered extensively.

WORK, RESULTS OF (pp detail (1-11, 15-21 /26) detail
Questions: Am I on the right road? What are the results of Work? (Where does Work start?) Result of Work noticed when I see change from reaction to action. Answered in terms of facts about oneself -why do I want self-knowledge? Linked up with seeing motivation of one's behavior in ordinary life, not dwelling on manifestations. Factors involved in attempts to Work: wish for knowledge of myself, the emotional state which helps to maintain the wish, and the feeding of emotional state which comes from realization of wanting something of a higher level.

SELF-KNOWLEDGE *pp (4-11, 15-21/26) detail
Why do I want it? Using personality as foundation for Kesdjan. Discovering personality traits. Reacting to impressions; seeing myself as machine. Not wanting to react, Acquiring knowledge by comparing behavior in ordinary life with potentiality. Result of accepting myself will become apparent in my behavior. Necessity of coming to motivation within oneself in relation to aim of wishing to become a man.

Habits - unbecoming - away from the possibility of growth. Thinking, feeling as a result of self-knowledge. Why reactivity and mechanicality; necessity for direction of mechanicality. Desire not to reach and wish to free myself from reaction. Activity as result of self-knowledge, acceptance.

FACTS

MOTIVATION

NEGATIVE EMOTIONS , (pp 13-15/26) very concise answering ques. abt use of
From the standpoint of a person who is new to Work and has read Ouspensky. Difficulty of directing energy from. Seeing oneself affected in body; becoming aware of state of body. Flow of energy from physical to Kesdjan resulting in relaxing of tension.
WORK, being unable to

AIM

2059 SI
IV/Lunch
9/18-19/71

THURSDAY MEETING— moderator pp 1—

Comments. Sensitivity – state of persons who asks, also person who answers.

2 Results – what prevents me from seeing

3 Results – facts. Feeling – no rules; difficult to introduce objectivity.
want to find – knowledge of myself.

4 Facts – insight – ord. mind can judge
something also stirred emotionally.
factors involved in attempt: wish for self-knowl.,
emot. state as result of wish, feeding of
emot. state – from wanting something heshes.
Why SELF-KNOWLEDGE? ~~no~~ insight, what
I am to use 4 diff. purp. – personality as
foundation for Kesdjan.

5 I discover certain personality traits.
some things can remain; others not becoming.
habit – belongs to Earth. I use centers less+
less.

6 more habit – more sleep. – I react to outside world.
react to impressions.
myself as machine – confusing. I react – I'm not master.

7 I don't want to react – do not believe I was born to
remain reactive. Reactions – result of Earth; conclude
If want 2be free, leave Earth. How? I look for
results – reaction to action. ~~to~~

8 I acquire knowledge – comparing behavior in ord. life
w/ potentiality. I look 4 truth 2 set me free.
acceptance – result noticeable in ext. behavior
BEHAVIOR PATTERN — motivation + manifestation
resulting in activity

9 looking for flexibility in motivation to change manifesta.
ord. life should take on diff. motivations
begins in mind + feeling.
result - motiv. starts to crystallize in form of solidity -
foundation for future. Changing motivation can
change manifestation. 1 discov. motiv. first. Outside
sees manifestations first.

10 I don't know much about myself. For work have
to come to motivation w/in - real necessity for expression
of your life as u feel it should be lived, not way u live it.

In ANSWERING - answer MOTIVATION not dwell on
manifestation. Entering world of
someone else.

BEHAVIOR — allowing manifestation to exist

11 VOICE - listening to - they become motivation.
deep emotion - starts to reach motivation for
wishing an expression of his life.
etc - result of what goes on w/in.
talking to essential quality. Must learn —
someone asked for help. — answered superficially.
Group did not understand motivation. Did not hear
voice.

12 - 13 Also monday - arrow at target quintessential point
of question. Talking long in answers. You have no
self-assurance. Say it, let it go.

13 Ques. abt. NEGATIVE EMOTIONS - Ouspensky.
forgets about necessity of Work. Explanation of.
Energy - excessive

14 seeing at what point it affects you. Body is affected.
becoming aware of state of body - statement of fact.
Can extend state of awareness for yourself as a whole.

15 If possible to do, energy will flow in different
direction - will go from physical to SOLAR if
Kesdjan energy away from physical → body relaxes.

theoretical ←

15 - monday comments
16 - question where did Work start

why silences? — You're afraid, think inner life should be hidden. How to take answers — not being
17 dependent on answers.
will know reality out of your behavior in ordinary life in relation to others.
Reviewing day - how one was - examples.
18 question to gallery — talkg abt Work to cover up accusations for oneself.
Wish to live - someone helps me. Unconscious state wishg. & help conscious state in its infancy.
creating conditions
19 applying Work in daily life - attitude influenced by FACTS - starting w/ little things — examples.
Mtg — level Answering superficial question.
20 MOTIVATION - to reach state of Consciousness, conscience; understanding place of mind body.
Reason for growth - inner life growth.
field for tilling soil. Body as soil in which plants have to grow.
21 Greenhouse - studies behavior forms of plants + flowers. - in the process gardener becomes a man. Using opportunities - aware of motivating force. Aim —
22 Sun LUNCH
~~A+E - little addition~~ ~~last chapter~~.
Last night addition — life as it is counteracted by inner life. Desire to know what 2 do when he thinks, feels — need for his life - if he won't Work he will die. Dying by remaining habitual.
monotony.

23 Work could help you much more.
process of observing – beg. w/ attention + aloveness
grad. mind becomes partner.
getting energy from weekend.

24 what will be your attitude for future week, what r u going 2 do abt. yrself?
scrutinizing your personality - if it is suitable.
hating oneself - saying one cannot Work - nonsense -
because you don't Know what u r. Chastising

25 oneself for not Working.
Seeing yrself - not Knowg. in mind - engaged in
your emotion — hating oneself. Leaving the past.

26 Living in present
wishing to change oneself. - wishing to grow up + become a man.
~~MOVEMENTS Lord Have Mercy~~
leaving Barn as past.
grace of the Lord.